ſpecial iudgemēt. For albeit that in elder times, vvhen as yet the coumpt of the yere was not perfected, as aftervvarde it was by Iulius Cæſar, they began to tel the monethes from Marches beginning, and according to the ſame God (as is ſayd in Scripture) comaunded the people of the Ievves to count the moneth Abil, that vvhich vve call March, for the firſt moneth, in remembraunce that in that moneth he brought them out of the land of Ægipt: yet according to tradition of latter times it hath bene othervviſe obſerued, both in gouernment of of the church, and rule of Mightieſt Realmes. For from Iulius Cæſar vvho firſt obſerued the leape yeere vvhich he called Biſſextilem Annum, and brought in to a more certain courſe the odde vvandring dayes vvhich of the Greekes vvere called ὑπερβαίνοντες. of the Romanes intercalares (for in ſuch matter of learning I am forced to vſe the termes of the learned) the monethes haue bene nombred xij. vvhich in the firſt ordinaunce of Romulus vvere but tenne, counting but CCCiiij. dayes in euery yeare, and beginning with March. But Numa Pompilius, vvho vvas the father of al the Romain ceremonies and religion, ſeeing that reckoning to agree neither vvith the courſe of the ſonne, nor of the Moone, therevnto added tvvo monethes, Ianuary and February: vvherin it ſeemeth, that vviſe king minded vpon good reaſon to begin the yeare at Ianuarie, of him therefore ſo called tanquam Ianua anni the gate and entraunce of the yere, or of the name of the god Ianus, to which god for that the old Paynims attributed the byrth & beginning of all creatures nevv comming into the vvorlde, it ſeemeth that he therfore to him aſſigned the beginning and firſt enrraunce of the yeare. vvhich account for the moſt part hath hetherto continued. Notvvithſtanding that the Ægiptians beginne theyr yeare at September, for that according to the opinion of the beſt Rabbins, and very purpoſe of the ſcripture ſelfe, God made the vvorlde in that Moneth, that is called of them Tiſri And therefore he commaunded them, to keepe the feaſt of Pauilions in the end of the yeare, in the xv. day of the ſeuenth moneth, vvhich before that time was the firſt.

But our Authour reſpecting nether the ſubtiltie of thone parte, nor the antiquitie of thother, thinketh it fitteſt according to the ſimplicitie of commen vnderſtanding, to begin vvith Ianuarie, wening it perhaps no decorū, that Sepheard ſhould be ſeene in matter of ſo deepe inſight, or canuaſe a caſe of ſo doubtful iudgment. So therefore beginneth he, & ſo continueth he throughout.

Ianuary

Ægloga prima.

ARGVMENT.

In this fyrſt Ægloge Colin cloute *of his vnfortunate loue, being but newly trie laſſe called* Roſalinde: *with which neled, he compareth his carefull caſe to froſtie ground, to the froſen trees, and to laſtlye, fynding himſelfe robbed of all breaketh his Pipe in peeces, and caſteth*

COLIN.

Shepheards boy
when Winters
All in a ſunneſhi
Led forth his flo
So fayne they w
That now vnnet

All as the Sheepe, ſuch was t
For pale and wanne he was,
May ſeeme he lovd, or els ſom
Well couth he tune his pipe, a